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The Christian Socialist

The Golden Rule Against the Rule of Gold

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A STRONG MAN JOINS US

Rev. J. O. Bentall Resigns from Anti-Saloon League for Socialism

Becomes an Editor of the Christian Socialist and Starts a Christian Socialist Preaching Center in Chicago

The Christian Socialist Fellowship to Be Planted Among All Churches—A Great Interdenominational Movement for Socialism and True Christianity

"Reinforcements now appearing,
Victory is near."

The words of the old song have been ringing in our hearts for several weeks with a great joy since Rev. J. O. Bentall, one of the strongest men in the Anti-Saloon League work of Illinois, or the whole nation for that matter, decided to cast his lot with us and use his strength and talents for the glorious cause of Christian Socialism. We did not find him, he found us. We did not draft him. Out of years of labor for humanity and travail of mind and soul he came fully into the Socialist vision; and, without any persuasion or influence upon our part, he freely and fully volunteered to give his whole life to the great movement without counting the cost.

That such strong and noble souls as he are spontaneously attracted to our work and to the Comradeship of the Cross with us brings a sense of comfort and assurance and rejoicing that is immeasureable. It is but another sign of what we have felt all along: "The best of all is, God *is with us.*"

Comrade Bentall was brought from Sweden to America by his parents when he was about two years of age. There were five boys and four girls in the family, which settled on a rugged farm in Minnesota ten miles from the nearest railway station. Hard work, frugal living, dire poverty caused by a visitation of crop-destroying grasshoppers, cold, dreary winters and few public school advantages would have discouraged a family of less sturdy stock. But, among the others, young Jacob wrestled with the angel of adversity and won a rich blessing of diligence, courage, persistence and noble ambition.

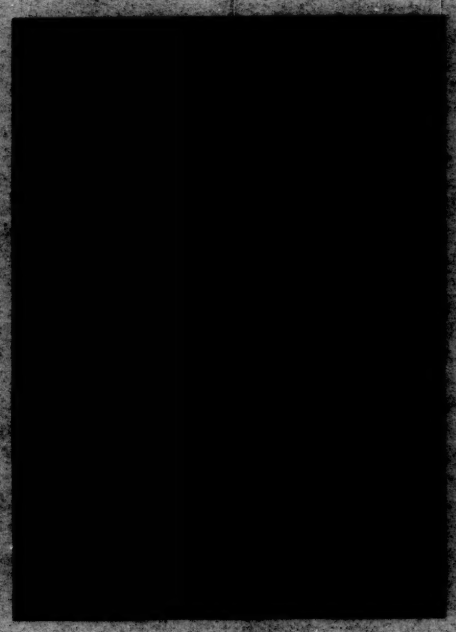
He started the course at Carleton Academy, working for his board and room. Spent his vacations working as a day-laborer on the railroad and on the farm. Took a four-year course in Carleton College, receiving his B. A. in 1896. During this course he lectured and preached to help pay expenses. After finishing his college course he pursued post-graduate studies at the University of Chicago for four years. He lectures and preaches fluently, and without accent, in both English and Swedish, reads and speaks Norwegian and German, and has a working knowledge of French, Greek, Latin, Hebrew and the old Anglo-Saxon. While at the University he earned his living by preaching at St. Anne, Illinois.

Brother Bentall was converted and joined the Baptist Church when a young man and is still a member of that body. He was ordained a minister at St. Anne in 1898, where he served as pastor for a period of six years, during which time he held successful revivals, built an elegant building for an Institutional Church, with library, parlors, gymnasium, kitchen, bath-rooms, class-rooms, etc. He also bought the local newspaper and ran it in the interests of righteousness and the public welfare, exposing slum doctors, graft and corruption. Editorially the paper was decidedly Socialistic and was widely copied by the Socialist press.

During this pastoral period Brother Bentall lectured frequently throughout the State with such success that he was chosen by the Anti-Saloon League of Illinois to lecture in its behalf, act as Associate Editor of the Illinois Issue, the State Organ of the League, and to assist in the business management of the League, with headquarters in Chicago. He has lectured in about three hundred of the leading English and Swedish Churches in Chicago and the State, raised many thousands of dollars for the League and helped make the Issue one of the briskest Anti-Saloon papers in the nation. He has also done a good deal of general political work for the League and has had a hand in the fights in several legislative districts in which the League's man was each time elected against great odds.

Thus he comes to our cause with large experience and most valuable oratorical, literary and political training in the most practical ways and, withal, he brings valuable business ability and a fund of energy and faith that makes things vibrate with a sense of power when he is near.

He will be one of the editors of THE CHRISTIAN SOCIALIST, will have charge of the business affairs and will at once start a Christian Socialist Fellowship Preaching Center in Chicago as announced more definitely and fully elsewhere in this paper.—E. E. C.



J. O. Bentall, B. A.

"Waiting for the Sons of God"

BY REV. HARVEY DEE BROWN, KENDRICK, WIS.

"I could make a better world myself."
So I said once, despising God.

* * *

I had looked upon life's travail,
And had seen the poverty and pain and sickness and death,
The vice and crime and debauchery and foul disease,
The hopeless and wasted and dead and despair,
The empty eyes and lust-filled faces and ruined children damned in being born.
I had seen the high look of those who toil not, the craven soul of those who labor, and the absence of unafraid and brotherly manhood on the earth.
The religious faith which believes not nor trusts the Law of God, and the unbelief which dares not trust its God of Dirt and do his will sincerely.
I had seen the world mad for money and things, drunk with wine and drugs and outer respectability and afraid to stand at night under the stars and embrace the shadows of the silent hours.

* * *

I grow angry and I say again: "I could make a better world myself—with one sure law and a fast progress from these ills out into the wealth lands of peace. I could"—and then I pause. My towering scorn crumbles into humility.
Now, at length, I see the truth.

* * *

I see that God made me, and caused me to see the meanness and futility of life, and made me to be filled with creative longings for a better world.
I see that God made man to hate the hateful, to be pained at injustice, to be ashamed of his brother's poverty, and to try out unceasingly for a better human life.
I see that God gave him to have understanding of the injustice and crime and mockery of all that is not best, and to be stirred with a mighty will to build that which shall be better than our best.
I see that God includes sure and his hate for evil and his sympathy for sorrow and his kindness toward pain.
I see that upon the man who feels and takes into his own soul the sins of the world he depends to have a new world made.
I see that those who behold the wreckage greed and selfishness have wrought and the better world rising as the sun on the eastern sea (let him who reads understand) are the long-chosen ones to build the new day.
I see that every life and its judgment and creative services are woven into the plan and God hath done it.

* * *

Then I said again: "I could make a better world."
And God replied: "Go, make the better world for this is in my plan."
Then I despised God no longer but began to serve Him.
And I began to build.

The Minister and the Social Message

By Rev. W. A. Ward, Hendersonville, Kentucky

A great day has arrived for the preacher of the "glad tidings." The Christian minister is to become a more useful member of society than ever before. A new era is dawning for the church. It is not to stand merely for personal purity and a future state of blessedness, but it is going to take its proper place in human society as one of the chief agents of the great God in evolving a saved society. This will accentuate the influence of the church, widen its sphere, and enhance its value to the world in a degree that cannot be measured, and *it will be the saving of the church.*

The minister is the key to the situation. As the vision dawns upon his mind he will gradually educate his people to see it. "Like priest like people." These leaders in Israel are [illegible] to "declare unto my people their transgression, and the house of Jacob their sins." [illegible] the prophet's message, [illegible] the spirit of the age, [illegible] the spirit of Christ, [illegible] the spirit that is [illegible]

—not of another world—and that it should not be considered as an ultimate dispensation of divine providence so far removed from present duties that it does not concern us nor lay any obligations upon us. We are learning that it is indefinitely postponed because we are not doing those things which will produce it: that it waits upon us, and will come as soon as God's people recognize the fact that they are the instruments of providence and come up to the full measure of their duty in this respect. The millenium of the Bible and the vision of true Socialists are one and the same. God will bring it about through the church, if possible, and if the church fails, He will raise up a people that will accomplish His purposes, bringing deliverance from another source. But the church will not fail finally. Trying times are before it; many will oppose providence and have no part in the social evolution; but many will be obedient to the heavenly vision and enter the promised land.

This is a critical moment; God has set forces at work which must give rise to a great social movement. The social gospel must be preached; the Kingdom is at hand. Ten thousand prophets will soon be proclaiming the social message, a Christian social order; all over the land the temples of God will be ringing with the sound. The ministers are the key to the situation. Until they see and understand they will remain an obstacle to the education of millions of Christians. At the psycological moment, "The Christian Socialist Fellowship" was born with this mission announced at its advent: "To permeate churches, denominations and other religious institutions with the Social Message of Jesus; to show that Socialism is the necessary economic expression of the Chritian life; to end the class struggle by establishing industrial democracy and to hasten the reign of Jesus and brotherhood upon earth." Surely God is in this movement.

The minister who has the vision, who apprehends the full meaning of the gospel—the all embracing scope of Christianity is God's man today, the coming man. He is in direct daily touch with the people. Every week he has his opportunity to teach those "who have ears to hear." The up-to-date minister with the larger view is no dreamer, no mere ecclesiastic, no denizen of musty libraries; he is a man among men, a man of affairs, a social king, and one of the busiest and most active of the thinkers and workers of the world. Under his administration great institutions with many departments of work, many and diverse activities are managed, and the extent of the work is as wide as the social life of the community. The minds, hearts, characters and homes of the people—the business, government, educational system and social life of the community are more or less influenced by this institution. He is the man to do much in causing the social principles of the gospel to permeate all. He can do much through his message from the pulpit, but perhaps more through personal contact—by infusing the spirit of the new order into others, by planting great truths and letting them work in individual minds, by introducing into many places and circles and departments of work some of the new thought. In time it will all bear fruit.

But he must not be combative. He must be in the spirit. To antagonize hearers when about to speak the message is fatal. He must not speak with a chip on his shoulder. His words must be a revelation, not a challenge; he must voice a hope, not deliver a denunciation. He is here to save, not to condemn.

He must not hurl anathemas upon a misled people; he must not declare himself as a meddler in politics; he should not even defiantly proclaim himself under names which will cause the people in their ignorance of what those terms really stand for, to reject his message before hearing it. He need not brand it at all, call no special attention to it; but go on, "wise as a serpent and harmless as a dove," and preach the truth as "Bible doctrine," which it is—as the teaching of the Master, which it is. Simply as a prophet of God and a preacher of Jesus, let him preach those lessons in Christianity which contain the germ of the larger vision, voice the great hope, portray the heavenly vision—at the same time, without controversy or combativeness, teaching the application which is always beautiful—and the results will take care of themselves. Human hearts will respond and men will come to speak, work and vote in a way to materialize and establish these things. Much can be accomplished by a series of special meetings to consider this one phase of Christianity.

Whenever the conversation opens the way, or inquiry invites it, the minister of the Fellowship should announce himself as a Socialist, pure and simple, and explain the principles of Socialism: and whenever possible *he should influence men to vote for God and the people.*

Let the social message be spread but as the message of Christ and not as the message of men, and never as a merely political shibboleth. The minister of the larger vision has a great responsibility resting upon him, but his joy will be correspondingly great if he measures up to it.

Bentall's Letter of Resignation

Quits Anti-Saloon League Because Economic System Is Responsible for Liquor Traffic and Other Evils

Recognizes the Class Struggle and Commits Himself to the Welfare of the Producing Class—A Clear and Forcible Statement of Socialist Principles

The following letter will explain itself in connection with the first article in this paper. It is an able, conscientious, manly utterance of the deepest convictions of a strong man, and deserves the respectful consideration of all thinking people:

Chicago, Nov. 21, 1906.

Rev. JAMES K. SHIELDS, Superintendent Anti-Saloon League of Illinois, 1534 First National Bank Building, Chicago.

DEAR BROTHER SHIELDS: It is with a keen sense of regret that I address this communication to you at this time. My heart has never been more fully in the work of saloon extinction than now; my faith in the federated church has never been stronger than at present; my conviction that right will ultimately triumph has never been more firm than at this time. Then, too, my relationship to the Anti-Saloon League is more pleasant than it has ever been and my personal regard and affection for you as Superintendent and your kindly spirit of brotherhood and co-operation bind me very closely to you and to the work of the League.

In spite of all this, I am constrained to offer you my resignation, asking that you relieve me of my duties in connection with the Anti-Saloon League of Illinois, to take effect December 31, 1906.

In offering you my resignation it is only right that I should state the causes that have led me to take this step.

Economic systems are largely, if not entirely responsible for social, political, moral and religious conditions. There are two economic systems now recognized: the competitive and the co-operative.

We now live under the competitive system and are reaping its fruits. My work as a farmer, student, preacher, newspaper man and worker in the temperance field has given me an excellent chance to observe, study and reflect. It has become clear to me, and I believe it is clear to all open-minded thinking men and women, that we have to-day a condition so utterly wrong and revolting that it cannot long be endured by a suffering and determined people.

Under the competitive system two great classes have come into being—the idle, non-producing rich, and the laboring, producing poor. Machinery and skilled brain and muscle have made it possible for the laborer to produce immense wealth. But most of this has gone into the hands of the owners of the machinery and other means of production and the laborer gets scarcely a mere existence.

The rich are living in social splendor outwardly but have within them the germs of moral decay and physical dissolution. Divorces and murder and infanticide and nightly orgies are so flagrantly exhibited in the circles of the rich that hope of their regeneration and preservation is lost. While this revolting revelry exists among the capitalist class poverty among the poor is so distressing that it becomes the cause of desperate deeds and heart-rending conditions.

Political corruption and graft, pollution of the sacred offices of public trust, defalcations and thefts, disobedience to law and the official plundering of the people have become the order of the day. The mouths of many preachers have been stopped and the teachings and practice of Jesus have been disregarded. The world is turning from the church because of the inconsistency of its leaders and the perversion of the gospel of its founder. I hold that the present competitive system is at the bottom of all this.

The co-operative system is knocking at the door. This system is championed by the International Socialist Party. The Socialists make no apology for their demands. Their fundamental principle is that all the people shall own all the earth, instead of having a few people own all the earth. Socialism means an equal opportunity for all and that the worker shall enjoy the full benefits of his labor. It means that the wealth shall belong to him who produces it and that all will have an opportunity to earn a comfortable and reasonable living. It means that he who does not work "neither shall he eat." It means the removal of the idleness of the rich together with all their immoral and degrading practices. It means the removal of political corruption and industrial oppression, the end of child labor and white salvery. It means the establishment of the home and the family, of morality, of justice, of freedom of thought, of universal education, of brotherhood and comradeship. It means freedom in religion and opportunity to proclaim unhampered the gospel of the Carpenter of Nazareth.

Socialism would mean the destruction of the liquor traffic with all its blighting influences. It would remove the element of profit without which this iniquitous institution could not exist. It would remove the lobbyist and the briber from legislative halls. It would introduce the principle of referendum and establish home rule by the people on this and every other question.

For the above and many other reasons I have become a Socialist and will put my life into this movement. I have been a Socialist all my life but have not known it until within the last two or three years, and it is only recently that the question has become one of conscience with me.

To-day thousands of people are becoming Socialists. Many of these are church members and Christians. Socialism is neutral on religious matters and it is the privilege of Socialists to maintain such religious relationship as shall be pleasing to themselves.

In Chicago there are thousands of Christian Socialists, and many of them are drifting away from the churches because the gospel as now preached relating to the economic side of life is not in harmony with the teachings of Jesus nor with the principles of justice. There is great need of a meeting place where religious services may be held and where the gospel in all its fullness may be preached.

It is my purpose to establish an Interdenominational Christian Socialist Fellowship Center in Chicago now and later a similar center in every city in this nation. It is my fond hope to see this work extend to every civilized country in the world, so that when the world adopts Socialism it may also have the religious and moral balance of true Christianity.

In connection with the work of establishing and maintaining this Center I will co-operate with Rev. E. E. Carr in his world-wide work, and have accepted the editorship, together with him, of the publication called "THE CHRISTIAN SOCIALIST," a paper which we hope to make the international organ of the Christian Socialist Fellowship movement.

I go into this work without the guarantee of a single dollar for myself. But I have faith in the idea and in the principles set forth.

I shall always stand with you in the grand and noble work of saloon destruction. I shall always remember the three years spent in the League with greatest pleasure and will value the many splendid acquaintances I have made throughout the State. My prayer will always ascend for your success and for the final victory over our common foe. Yours fraternally,

J. O. BENTALL.

Railroad Rates and National Control

BY REV. GEORGE WILLIS COOKE.

I.

There is one body and one spirit, * * * for the perfecting of the saints, * * * till we attain unto the unity of the faith, * * * unto a full grown man, unto the measure of the stature of the fullness of Christ.—Eph. iv., 4, 12, 13.

The church of believers as the body, and Christ as the soul, is the idea set forth in these words. It has been a favorite one in all ages of Christianity, especially in those churches the most strongly organized ecclesiastically. The same analogy has been used by many thinkers, and voices the desire to indicate wherein the individual and society are related. Hobbes called the state or commonwealth a great leviathan, and Herbert Spencer spoke of society as an organism. When the science of sociology began, a half-century ago, the analogy of the organism seemed very expressive, and was used extensively; in fact, to some investigators the new science had little other truth on which to rest.

We have not yet reached a really scientific interpretation of the relations of the individual to society. Those who accept the doctrines of natural rights and personal liberty with their largest meanings make the relation purely one of mathematical enumeration. They would say that there are eighty million persons in the United States, thus assuming that these persons have no more intimate relations to each other than that of dwelling in the same country. They would admit that they are dependent on each other industrially, economically, educationally or by way of heredity; but they would recognize no connection which makes them parts of the same whole, bound to each other as the members of the body are united to make the same organism.

It was soon recognized that the analogy of the organism is not a satisfactory one, and that it fails to indicate the real relations between the individual and society. The individual man is complete in himself, and can live independently of society, if necessary. Not so the cell, which has ceased to possess any real degree of individuality. Thinking is done by the individual man, and there is in society nothing corresponding to the brain in the organism. In these respects the analogy fails, and it therefore does not give us a true conception of the relations between the individual and society.

When we give attention to them, however, we discover that these relations are very intimate, and bind the two closely to each other. There is a community of feeling, desire, and thought between the members of the same nation, that closely unites them to each other. It is not merely that they have the same physical characteristics, the result of racial heredity; but that they inherit the same traditions, emotional attitudes, esthetic tastes, and beliefs. They view life and its needs in the same manner, accept the same political and social ideals, and are united in their religious aspirations. These resemblances indicate a psychological unity, that the true analogy sought for is not biological but mental.

We have become familiar with the idea that men are more and more dependent on each other for the necessities and even the luxuries of life. As society advances, industrial methods develop, means of transportation increase, we are served by others with an ever-enlarging dependence, and throughout an ever-widening territory. This dependence not only spreads territorially, but it also intensifies in time, as the generations proceed. The goods of other countries come to us more cheaply and abundantly, but the ideas of men throughout the past are being gathered up and made our own with a rapidly developing intimacy. We know the history of India and China, their institutions and their religions, as expressed in their literatures; and they have a very considerable influence on the thoughts of our own time. Much more than this is true, however, for all our most intimate feelings, thoughts, beliefs and ideals come to us from the generations which have gone before us. They have transmitted to us the essence of their thoughts, and they come to us with all the sanctions of what is dear and precious. Taught us in childhood, we cling to these early impressions, purposes, and hopes as we cling to the love of mother. In fact, this transmitted life is our spiritual mother, which nurses all that is good in us, and makes endearing all we love most truly.

The continuity and unity of the life of a people must therefore find recognition before we can fully understand its manner of living and its institutions. The individual is most intimately a psychological factor in a society, one of the recipients of its transmitted life, and one of the agents by which the transmission is continued to succeeding generations. In the truest and profoundest sense, therefore, the individual is a member of the state. His inward life is developed by the society to which he belongs, and his outward life is given such opportunities as it affords. He is dependent on its economic conditions for his ability to live, and even more truly he is dependent on its psychological life for his opportunity to think.

Recognizing these facts, and giving full heed to their significance, we are able to comprehend how it is that peoples are unlike each other, adopt different institutions, and live according to different ideals. At the same time we are deeply impressed with the conviction that individuals are the creators of their own destinies only in a limited way, and that for what is most helpful and most enduring they are dependent on the social body to which they belong. The racial heredity, which gives us our characteristics as Americans, has not been produced by us individually, and only in a very small way can it be reshaped or transformed by us. It is equally true that we have not created the industrial system which gives us our economic opportunities. It has been built up by the activities of many generations of men, and we enter into what they have created as our heritage. Our debt, therefore, is very great; but we have an opportunity to pay it in full if we will, by recognizing what we owe to society, and by making an adequate return. Should we use this heritage as if it belonged to us individually and exclusively, then we wholly fail to understand its meaning, and cannot discharge our debt.

A part of our heritage as Americans is in the form of personal freedom, the traditions of which enters deeply into our feelings and our desires. Our debt to the past is not less great because we believe in individual initiative and natural rights. Heredity is not determined by our theories concerning the hereditary process; and the methods of the transmitted life are not in the slightest degree changed because we have adopted a doctrine of individual liberty. We are as dependent on society for our ideas and our opportunities as if we had not accepted a theory of political democracy.

Having inherited the spirit of individual freedom, and having had our lives surcharged with its motives, we have naturally expressed it in all our national enterprises. The theory of those who gave direction to the national life for its first half-century was, that the central government should act only as a police force within the nation, and as a protective force against the aggressions of other nations. They maintained that government should be reduced to the minimum, and that the individual should direct his own affairs in so far as possible. Wherein he could not guide his own affairs he was to be helped to do so by the aid of the local town or state. Individual freedom, local self-government, and a national government dealing only with inter-state interests and our relations to other nations, briefly defines our theory of the connection of the individual and society, in so far as these were defined in our political institutions.

We began by leaving nearly all industrial and economic interests to the individual, putting few if any restrictions upon the enterprises of men. Our theory was that the demands of personal interest would control men in all affairs connected with their right to live, and that no restrictions were required but those necessary to give like opportunities to all. Individual initiative, personal energy, the desire to succeed, the law of supply and demand, free and equal opportunity to all before the law, were assumed to guarantee to every American all he can desire or expect. We gave every adult intelligent man the right of suffrage as a means of securing him freedom of action and to protect his interests. We opened a school in every neighborhood, in order to secure for every voter capacity to express an intelligent opinion at the ballot-box in directing the affairs of the nation. We withdrew from the church all state support, in order that opinions may be free from undue control. These democratic methods we adopted with deep convictions that they would insure a free people the opportunity to live soundly and justly.

Had the nation continued along the ways opened to it in the beginning doubtless these methods would have secured nearly or quite all that was anticipated. Changes the most radical and extensive came to the nation during its first century, changes due to industrial advances, rapid growth in methods of transportation, and the consequent astonishingly accelerated advance of population across the continent. The solidarity of national opinion did not keep pace with this material advance, and theories of government loitered far behind the growth in methods of production and transportation.

The early theories of absolute individual freedom were practically put aside for one or another attempt to secure what the people needed of common service. Without recognizing that it was radically opposed to our theories of industrial freedom we made the postoffice service from the first a government function. Almost from the first there was a demand for "internal improvements," in the form of good harbors, national roads, canals, and other facilities of transportation. We failed to see that these demands were directly opposed to our theoretical freedom of trade. Practical interests were too insistent to make consistency a plea worthy of recognition, and we accepted in some directions what was quite opposed to our conduct and our theories in others.

Practical needs made us adopt the tariff as a method of taxation, however opposed it is to the theory of economic freedom. For the most part, however, we adhered to the doctrine that the individual is to seek his interests wherever he finds them, with no governmental restrictions except those required to prevent the trespassing of one man upon the interests of another. Under the operations of this method the vast growth of the nation has taken place, industries have grown with an enormous rapidity, railroads have been built into every part of the country, and commerce has advanced to the first position in the world's life.

In opposition to our theory of individual freedom and local self-government, it has been found necessary to recognize the demand for centralization of national responsibilities, and that national control of great interests has become essential. For instance, the Civil War put a most serious limit upon the practical workings of the doctrine of state's rights, and took it out of the arena of political debate. While that conflict settled the status of the negro, it also determined that henceforth the national government is to have a decisive influence on the national life. It decided that the United States is a nation, not a group of thirty-five or forty-six independent states. That in itself was a most radical and deeply-pervasive change, and one the significance of which has not been rightly understood by most politicians and political thinkers. It opened the way to changes which are rapidly proceeding, and which are destined to have a profound influence on every phase of the national life.

We are now facing one phase of this process of national extension of what may be called community of interests. If the nation is not a mere group of individuals living on the same territory, but an organic, economic or psychological whole, with interrelated and dependent interests, it cannot in Congress assembled or by means of its governmental functions seek to promote the interests of one class to the detriment of any other. What we are now realizing is, that we have been legislating for a class or classes, and have done much to hinder the interests of other classes. This has not been done so much with deliberate intention, as indirectly, by failing to protect those classes whose interests have been crippled. We are finding, for instance, that in permitting powerful classes to promote their interests in their own way, in control of the railroads, other classes have been seriously injured.

The railroads have been of the greatest importance in the development of the country. No word too strong can be used in describing the service they have rendered in promoting the rapid progress we have made as a nation. This service

Continued on page 7.

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EDITORS

REV. EDWARD ELLIS CARR.....Chicago, Illinois
REV. J. O. RENTALL.....Chicago, Illinois
MR. OSCAR F. DONALDSON.....Webster City, Iowa

CONTRIBUTING EDITORS

REV. GEORGE WILLIS COOKE.....Boston, Massachusetts
REV. LUCIEN V. RULE.....Goshen, Kentucky
MR. GEORGE H. STRODELL.....Newark, New Jersey
MR. RUFUS W. WEEKS.....New York City
REV. PAUL H. CASTLE.....Central Park, Montana
REV. J. STITT WILSON.....Berkeley, California
REV. W. B. GALLAHER.....Danville, Illinois
REV. CARL D. THOMPSON.....Milwaukee, Wisconsin

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"Get Right With God"

BY REV. LUCIEN V. RULE.

"Get right with God," the sermon said:
And save your soul for heaven o'erhead;
But make me answer, ye who can,
How right with God when wrong with Man?
How save your soul for heaven on high
When striving not to bring it nigh?

Will Calvary's Cross for him avail,
Who caused the sweat-shop widow's wail;
Or Christ atone for him who takes
The profit which an orphan makes;
Or deem his mansion title clear
Who houseth not the homeless here?

Will God forgive the man who gains
His palace at another's pains;
Whose wealth is won by others' want,
By Greed engorged and Hunger gaunt;
Who scales the wall of world success
By ways of wrong without redress?

God's Kingdom is Man's Commonweal,
Where none can sell and none shall steal;
Where Toil and Love, enslaved no more,
Will yield us souls that sing and soar;
Where Earth, no longer alien ground,
Shall fit for God and Man be found!

A Greeting and a Call

After many difficulties anticipated and unforeseen THE CHRISTIAN SOCIALIST has been moved from Danville, Illinois, to Chicago, and now greets you from its new home in improved form and with vastly more encouraging prospects than ever before. The work of printing, folding and mailing is all done by the Chicago Newspaper Union, a great printing concern down town, therefore the children are freed from their tiresome task of handfolding. *The office of publication, to which all communications must be addressed, is located at* 5406 *Drexel avenue.*

The editorial family is conveniently located near the office, schools, park, car line, etc., and is very happy in the new home. In fact, the circumstances attending our removal and desirable location, many of the incidents of the last two months and many of the aids received have seemed so clearly providential that we feel a new sense of the vital truth and importance of our work, as if the Infinite God had given us a thrilling smile of encouragement and had placed His seal of approval upon our effort.

And with this enlarged opportunity comes a deepening sense of responsibility which we trust the reader will share. To God, to true religion and to the Socialist movement we owe our most sincere and capable service. Already THE CHRISTIAN SOCIALIST has brought new light and new life to many ministers, teachers and laymen. Its message will now be improved and its influence will be more manifest throughout the country. And we call upon every one who appreciates our work to help diligently and self-sacrificingly in this vital and stupendous task of reaching the religious people of the nation with the message of Socialism and the Socialist people with the message of religion. Religion and Socialism—the religion of Socialism and the Socialism of religion—is what this nation needs. It is the only hope of the whole world.

Fall into line, brother, sister, comrade, and help spread this glorious message among all people. We propose to form a legion of the Comrades of the Cross and we want you to be one.

E. E. C.

Salutatory

In entering the new and specific field of activity which this issue of THE CHRISTIAN SOCIALIST fully explains, I would indeed be neglectful if I did not express my high esteem for the editorial as well as the business management of this publication. I am personally acquainted with only two of the leading personalities which have made THE CHRISTIAN SOCIALIST one of the most significant publications of this age.

Comrade Carr and his noble "better half" have done a work which few people of any age have had the courage and endurance to accomplish. While Comrade Carr has been out lecturing and organizing and at the same time editing the paper—stupendous tasks—Mrs. Carr has looked after all the local business and superintended the work of printing and mailing each issue. With her other duties such as running a general newspaper and job office and taking care of seven children, Mrs. Carr has kept people guessing where she got the strength and time to attend so well to the publication in hand.

As I become a member of the editorial staff of THE CHRISTIAN SOCIALIST I have a deep feeling of gratitude to Comrade Carr, who has so kindly opened up a way by which I may find expression for my thoughts and ideals. I consider it a great privilege to have the opportunity of joining the band of men and women who have given their lives to the service of their fellowmen.

And to the readers of this paper I would simply say that I am here to offer myself humbly as your servant. My aim, whatever the result, will be to do what I consider my duty. If my pen becomes dull and uninteresting I shall look to you for deserved rebuke. If that same pen gets sharp and makes deep cuts and gashes you will have to tell me about it.

I expect to say things now and then that will jar quite a number of our readers. I will try very hard not to let you go to sleep. I expect, however, to say only such things as may be helpful and for the good of the great cause of Christian Socialism.

Will you help us make this paper the greatest publication in the world? It must be nothing less. Will you put your shoulder to the wheel and push hard—as hard as we are pushing? This paper should go to every home on the Western continent. And that is what we must strive for. It must go across the oceans also and carry the message to the uttermost parts of the earth.

No paper has ever been published with so large a field before it as THE CHRISTIAN SOCIALIST. We have confidence in its readers and supporters and look for the mightiest work ever undertaken for the human race to be done by you.

I shall rely upon your sympathy and cooperation, and rejoice in your comradeship.

Yours for Christian Socialism,

J. O. BENTALL.

Comrade Bentall gave himself as a Christmas gift to Christian Socialism.

The loyalty of the comrades in all parts of the country and their confidence in the CHRISTIAN SOCIALIST management was manifested to us in a most touching and helpful manner during the suspension of the paper for the past two months, which was necessitated by our removal. Every day orders were received, with the money enclosed, for bundles and subscriptions in clubs of various sizes. This money has been of indispensable help during these days of expense and trial, and we hereby very heartily thank all who manifested such confidence and loyalty. They are too numerous to mention in detail, but their names are precious to us.

The Protestant Episcopal Edition

Owing to the task of moving to Chicago the first number of the CHRISTIAN SOCIALIST from its new location has been delayed much longer than we anticipated. This has made it impossible to publish the Protestant Episcopal edition as early as we desired. We have nearly all the matter in hand and will make definite announcement of the date of issue in the near future. In the meantime we would urge our readers to send in orders. Hundreds of orders have already come in but we want them by the thousands.

The Protestant Episcopal edition will be one of the greatest we have ever issued and if you knew the material already in hand for that edition you would use all your power to get it into the hands of the largest possible number of people.

We will mention some of the leading features now in our hands and you can readily see what a treat there is in store.

There will be an account of Socialism in the Church of England congress; a portrait of the late Bishop Huntington, and many quotations from this great Christian Socialist leader; "The Future is Ours," by Rufus W. Weeks; "The Moral Analysis of Society," by Rev. Byron Curtis, and "The Creed of a Socialist," by Rev. Dr. D. B. P. Bliss, all excellent articles. Copious extracts from "Christian Socialism, the Practical Christianity," by Rev. Dr. Percy Dearmer, will also prove very valuable.

This is only a part of the rich things in store. Help make this edition a master stroke for the great cause of Christian Socialism.

On account of the postal regulations it will be necessary to have orders in advance. SEND THEM NOW so that we may be able to supply you all without extra delay and needless expense. Price 1 cent a copy in bundles of ten or more. Get enough to supply every Christian, especially every Episcopalian, in your vicinity.

Are You One?

Every friend of this paper could get us a new subscriber *to-day* with an hour's effort, or less. This would mean a gain of thousands of subscribers at once. Comrade, are you one?

Our editorial staff contains a Methodist, a Baptist, and a Congregationalist. Among our contributing editors are two Presbyterians, two Disciples of Christ (Christians), a Congregationalist, Protestant Episcopal, Unitarian and Mental Scientist. We welcome all denominations and seek to win all to Socialism.

The Appeal to Reason, of Girard, Kansas, which has a larger circulation than any other Socialist paper in the world, has placed us under repeated obligations for its kindly mention of the CHRISTIAN SOCIALIST which has resulted in an encouraging increase of our subscription list. We are immensely grateful.

Comrade Rufus W. Weeks now becomes one of our regular contributing editors and orders 500 copies of this issue.

Remember, our new address is 5406 Drexel avenue, Chicago, where all letters and money must hereafter be sent.

We had expected to get started at Chicago in time to put out a fine special Christmas number, but that must be postponed till next season. However, we wish you all a Happy Christmas and a Glad and Useful New Year.

Cast Off the Globe

It is not without special significance that the little town of Globe, Ariz., has assumed that name, for it seems to think it is "the whole thing." At least the Socialist branch there imagines it is the judge of all the earth.

If we mistake not, this is the branch that preferred those foolish and outrageous charges against National Organizer Arthur Morrow Lewis, which the National Executive Committee did well to dismiss. And now we hear from Comrade G. W. Hamilton that the Globe branch has expelled him for "mixing Christianity with Socialism" in his talks on the street. Verily the National Committee should commission the Globe branch to write out a speech (which, of course, coming from such a source, would be infallibly correct), and require all National Organizers and all other Socialist speakers to repeat that speech and that speech alone, so that there could no longer be any doubt that our organizers and soap-box orators are delivering "the real thing" in the way of Socialist philosophy and language.

But, seriously, is there no protection in the State organization of Arizona, or in the National organization, for a comrade who differs in opinion from the little minds of the tyrannical clique that controls the branch at Globe? Talk about the ignorance, prejudice, bigotry, sectarianism and tyranny of the worst religious fanatic!—the narrow mind of the impossiblist in Socialism is the limit. Thank heaven their tribe is becoming "smaller and beautifully less."

The branch at Globe seems to have violated every principle of freedom of religious opinion which is guaranteed in Socialism and should be dealt with kindly but firmly until it restores Comrade Hamilton. Has it not forfeited its charter by this highhanded conduct?

Comrade Hamilton believes in the Bible in the old-fashioned way and uses arguments from it to show that Christ's Kingdom is to be established on the earth. That thereby want, war, worry, hate and dishonesty will cease; that the devil will be chained, because nearly all temptation arises from our economic system, and that love, peace, plenty, joy and opportunity will come to all with the reign of Christ through Socialism. He preaches Socialism as the fulfillment of religious and moral as well as economic development. Why should it be a crime to have *two* reasons for being a Socialist instead of one? —E. E. C.

Christian Socialist Fellowship Center

A new movement has just been launched which will be a mighty power in the religious, social and economic development of the future. It is the establishing of a regular meeting place where religious services are conducted on Sunday by men who are in heart and soul Christians and at the same time true Socialists.

The first meeting of this kind will be held in the Masonic Temple, Chicago, Sunday morning, January 6, 1907, at 11:00 o'clock, conducted by Comrade J. O. Bentall, who has formulated the plan.

The reason and occasion for this movement will appear clearly after a moment's thought.

People are becoming Socialists in great and ever increasing numbers. The principles of Socialism are working like a leaven in the whole world and people of all classes, conditions and beliefs are irresistibly forced to accept the philosophy of the co-operative economic system.

Christians, who have been reluctant to take up this question because of unwise attacks upon religion by ardent but unbalanced Socialists, are now claiming their places among the champions of economic righteousness and are rapidly becoming the leaders in the mighty struggle.

The church membership, especially that which is made up of working people, is accepting Socialism at an "alarming" rate. This is causing no small worry in ecclesiastical circles, because, as yet, the majority of the ministers of the gospel are not fully acquainted with the fundamentals of Socialism.

It is only natural that a church member who becomes a Socialist should find it tedious to listen to a preacher who is not informed on the economic questions of the day and who either through ignorance or conviction or both of those combined runs amuck the minute he tries to deal with that part of the gospel which touches social and economic truths.

The Socialist pewholder knows that the teachings of Jesus are outraged and perverted every time they are accommodated to the competitive economic system and that the preacher who stands for the capitalist class in its iniquitous exploitation of the laborer has no conception of the fundamental principles of the Christian religion.

So the Christian Socialist loses his interest in the church and begins to drop out. He stays at home on Sunday and reads or occupies himself in other useful ways. The preacher and the church at once blame Socialism for the indifference of this member and charge the whole system with antagonism to Christianity and religion.

Now something must be done to handle the situation. In the first place the Christian Socialist should not be without a religious anchorage. He is entitled to all the religious privileges he desires.

The Christian Socialist Fellowship Center will provide an opportunity for spiritual nourishment for the Christian Socialist who refuses to be fed upon the capitalistic gospel. There are thousands of earnest Christian people who are longing for such a place to-day. They are hungering for the truth and it must be given them.

In the second place the church of to-day must be disabused of the notion that Socialism is atheistic and anti-religious. The Christian Socialists of the world are as tenderly religious and as conscientiously devotional as others, and a great deal more so because of their intelligent acceptance of the basic principles of the man of Galilee.

The "Center" will not constitute a new denomination. It is the hope of the originator of this movement that he may see the day when Socialism will be treated in all the pulpits of all the different denominations with as much energy and enthusiasm as capitalism is upheld at the present time. Until that takes place this "Center" will be the interdenominational pulpit from which will go forth the message of religious truth, the message of economic justice, the message of political and social righteousness.

The extension of this work will be undertaken as soon as possible. We shall hope to establish a "Center" in every city in America. In fact we expect to bring this plan to all the nations of the earth so that wherever Socialism and Christianity are known they may go hand in hand for the good of humanity.

We make no apology for our assertion that Socialism is the truest friend and grandest ally that has ever come to the aid of Christianity.

Nor do we omit our contention that Christianity is the mightiest inspiration and the noblest influence that has ever come as a legacy to Socialism.

The Christian Socialist Fellowship which was organized last summer will find concrete expression in the "Centers" as they become established and will naturally take up the work of detailed organization as the movement develops. It is most fortunate and indeed providential that the CHRISTIAN SOCIALIST can become the mouthpiece of this important work. It's splendid mission and potent influence has already been very widely felt.

We are looking forward with much hope and will work courageously to bring the day closer when the kingdoms of this earth shall be the kingdom of God and of His people, when the children of men shall live in equity and love and when the abundance of creation shall enrich the life of all humanity.—J. O. B.

Chicago Daily Socialist

We were delighted to notice the special activity of the comrades all over the country last summer and the strenuous work done just before the election in November. The Chicago comrades were then laying extensive plans for a daily that would continue two weeks in order to give campaign news and stir up the voters.

The capitalist press laughed the first day at the insignificant looking sheet that came down the line and the newsboys were ashamed to handle it. But as the "Daily" came along regularly every afternoon the trust publishers wore their smiles with much discomfort.

Election day came and the next day came. So did the "Daily." The several capitalist prophets in the publishing fraternity woke up every morning with a headache, for their prediction of the failure of the "Daily" continued to fail. Last of all their smiles failed.

To-day the "Daily" is flourishing like the cedar on Lebanon. The comrades are doing fine work. They are putting out the cleanest and newsiest paper in the city and have captured a host of readers who drop the other dailies altogether. The newsboys are happy as they sell it and always get rid of the Daily Socialist first.

We congratulate our Chicago comrades on this splendid piece of work they are doing. We find that ministers and lawyers and doctors and teachers and people in all walks of life are falling in love with the "Daily."

And well they may. Look at those editorials. What fine logical distinctions and deductions are drawn. Look at those cartoons. How they do "lustrate." Look at those daring exposures of wrong. How they show up the wickedness of the present system. Look at the letters from the comrades and behold what an army of reporters and contributors who have both heart and head. And the "funny man"—he has just the material that makes you laugh.

Keep it up, comrades. You are doing a most noble work and you can count on the CHRISTIAN SOCIALIST to stand with you.—J. O. B.

The Chicago Center

This is for the Chicago comrades. We want you to read it. We want you to tell others about it.

On Sunday morning at 11:00 o'clock, January 6, 1907, the first service of the Christian Socialist Fellowship Center will be held at the Masonic Temple in the audience room on the second floor.

Comrade J. O. Bentall will conduct services at this place every Sunday forenoon from that time on and will speak on topics that will interest all who are hoping and working for a better world in this life and the life to come.

Comrade Harvey P. Moyer, author of "Songs of Socialism," will have charge of the singing and is now drilling an octet which will furnish as good music as may be heard in the most artistic circles in the city.

If you have no church home or if you are dissatisfied with the capitalistic, competitive gospel and if you want food for brain and for heart you will be most welcome to the "Center."

After January 6 there will be at least one pulpit in Chicago that will be free from the shackles of gold; there will be one pulpit that will send forth a message of economic justice as well as religious truth; one pulpit that will speak out.

We want to make the Chicago Center the battle ground of modern thought and will aim to treat every important subject that touches the life of man. We shall have something to say on sociology and theology, on chemistry and astronomy, on mathematics and economics, on geology and biology, on politics and religion, on literature and history, on medicine and law and ethics and life and death—on everything that molds the destiny of humanity.

As soon as feasible the Center will be organized so that it may do a systematic propaganda work and be a political and moral factor not only in Chicago but throughout the country.

You will be welcome at the first meeting and all that follow. Talk this up among your friends and bring them with you. Remember the date, 11:00 a. m., January 6.—J. O. B.

To the many who have written about their papers, bundle orders, clubs, pamphlets, remittances and other things, this issue of the paper will explain why it did not come sooner and why we had not time to answer personally. Any question this paper itself does not answer satisfactorily to our correspondents will be answered by personal letter, if they will state it.

Our subscribers will please note by the credit on their papers that WE HAVE EXTENDED ALL SUBSCRIPTIONS TWO MONTHS to make up for the time lost in moving from Danville to Chicago.

Items From Everywhere

Edited by George H. Strobell.

A Merry Christmas and as Happy a New Year as the capitalist system will allow you, dear Comrades.

* * *

A most amazing decision of the United States Supreme Court legalizing the method by which Moyer and Haywood were, without form of law, taken from one state to another, was handed down on December 3d. The lines are being drawn for the greatest conflict of the ages. Pray God, Christian Socialist, that it may be from first to last a battle of ballots, decided by the growing knowledge of the race.

* * *

The Socialist makes people think, and the propaganda of the Socialist, more than that of any party, church, or cult, shocks and thrills society to its very center. Socialism is educating the people into new modes, habits and attitudes of thought.

Its work never ceases. It goes on day and night. In colleges, fabian professors encourage it. The most rigid censorship cannot prevent some of its books getting on the shelves of public libraries. The soap-box orator, perched at a crowded street corner, is ever active, ever glorious in his self-imposed martyrdom. And week after week the presses keep going, a horde of distributors plies its trade, and monthly millions of leaflets are tossed at the world.

The Socialists are no longer a band of hunted outcasts. They are gay, defiant, jaunty. They have numbers, organizations, bases of supplies. You may call them fanatics, but they are as cool and intelligent in their fanaticism, as the little brown heathen that stormed Port Arthur, and put a Russian navy in limbo. Every penny is looked at twice before it is spent. Every available man attends to duties no other can better perform.

They have all the sanctions of great personality behind them. The greatest living scientist, Alfred Russell Wallace, the man who worked out the theory of evolution contemporaneously with Darwin, is a Socialist.

The man who has studied Socialism generally fights it with bitter vehemence or embraces it warmly. It is not a halfway belief. It is positive, aroused, aware. It is cursed as a damning iniquity. It is blessed as a beneficent godsend.—By Chas. A. Sandburg, in Tomorrow.

* * *

Comrade Hillquit thus describes the district in which so gallant a fight was put up that Republicans, Democrats and Independence Leaguers had to combine in order to defeat him:

"The Ninth Congressional District of New York is one of the poorest and most miserable in the country. In no other spot on the globe is the need of radical change so crying. It is the home of the tenements, pushcarts, paupers and consumption. It is the experimental laboratory of the sentimental settlement worker, the horrible example of the pious moralist, and the special prey of the self-satisfied philanthropist. Geographically, it is located in the 'slums'; industrially it belongs to the sweatshop system; politically it is a dependency of Tammany Hall."

* * *

The alliance between the Plunderbund and the Blunderbund still exists in this free and prosperous country.

* * *

The latest in the Socialist paper line is the "North African Socialist," published in North Algeria. It already has 1,800 subscribers and is meeting with rapid success. It is printed in the French language.

* * *

The Chicago Daily Socialist has been such a success and the demand for a daily Socialist newspaper is so great that it has been decided to make the paper permanent. The enterprise has been capitalized at $50,000 and the subscription price will be $2.00 a year or $1.00 for six months. Send subscriptions for the paper and for stock to Louis Dalgaard, 163 Randolph street, Chicago.

* * *

One of the most surprising facts in connection with the growth of Socialism that has come to our notice is the information that the Citizen has received from a student in the College of the City of New York to the effect that a majority of the 5,000 scholars in that institution are Socialists. It is stated that 97 per cent of the scholars, whose ages range from 16 to 28 years, are Jews, native and foreign born. The one live topic among the students is Socialism. There are a number of clubs in existence and books, papers and pamphlets are widely circulated. Many of the most active workers in the New York Socialist movement were students at the college.—Cleveland Citizen.

* * *

The first Socialist local in Newfoundland was organized a few weeks ago at St. Johns. Geo. F. Grimes, 93 Gower street, is the secretary, and he extends an invitation to Comrades in, or visiting, Newfoundland to visit the new local. Any literature that Comrades may wish to contribute will be thankfully received and put to good use by Comrade Grimes.

* * *

W. B. Wilson's plurality for Congress in the Williamsport district of Pennsylvania is 650. Wilson is secretary-treasurer of the United Mine Workers and ran on the Democratic ticket, but he is a long way from being a hidebound partisan. He is rather Socialistic in his views. T. D. Nichols, who was elected to Congress in the Scranton district, is even more radical than Wilson. Dettrey, the miner who ran on the Socialist ticket in the Wilkesbarre district, polled 4,166 votes.

* * *

The reports from Milwaukee state that the Socialists carried that city by 100 plurality over both old parties. But their county ticket, excepting one nominee, was defeated in the country. This is the first time in the history of the United States that a large city was carried by the Socialists. Nearly all union men in Milwaukee vote the Socialist ticket. The vote is 33 per cent against 23 per cent in 1904. The Sentinel (Republican) says: "In view of the light vote the big showing of Socialists was the surprise of election day. They carried a number of former Republican strongholds, notably the Seventeenth ward. This set many politicians to work discussing their probable strength at the next election in 1908. Some anti-Socialists proposed a coalition of Democrats and Republicans against them, along similar lines to the fusion campaign in 1888, when the old Labor party was defeated."

* * *

"Humanite," Comrade Jaures' paper, was in great financial difficulties last month, and in danger of being forced to suspend publication. Wherefore the executive board of the Socialist party of Germany donated the sum of 25,000 marks toward the deficit in its funds. This liberal act of solidarity of the German Socialists toward their French comrades has greatly surprised the capitalist press organs on both sides of the Rhine."

* * *

The Socialist Democratic party at the Congress at Mannheim, re-elected Herren Bebel and Singer to be members of the managing committee of the party and then adjourned, to meet at Essen in 1907. Herr Bebel's attitude toward party policies drew the support of never less than four-fifths of the delegates and usually of nine-tenths. Bebel and his associates on the managing committee are devoting themselves to working out plans for the next general election in 1908. The campaign fund, it is said, already amounts to $50,000. The aim of the party is to increase the Socialist vote from 3,000,000, the total in the Reichstag elections of 1903, to 3,500,000, or, possibly, 3,700,000 in the elections of 1908. An instructive discussion was held on the relations of the party to the anti-alcohol movement among the workers. Our friends who favor the latter were very careful to distinguish their point of view from that of the bourgeoisie advocates of temperance. The discussion, which was maintained at a very high level in contrast to previous years, showed that the German party is being brought to see that they cannot ignore this question, that alcohol is the best ally of the capitalists through its stupefying effect on the intelligence of the proletariat. The executive opposed the discussion of the question, but their opposition was much weaker than formerly, and the Socialist abstainers had every reason to be satisfied.

* * *

The following is from Judge Peter S. Grosscup's recent speech at a club banquet in Chicago: "What I wish to state as a fact is that the ownership and control of the property of the country, almost as fast as it passed into corporate form, passed away from our people. The capital of the country—the greatest portion of it still the wealth of the people at large—is no longer invested directly by its owners in the country's industries. Accumulating in the great money centers, the entire investible capital of the country has become the reservoir out of which only the comparatively few who do own the industries have been enabled to acquire their ownership. Resting almost exclusively within the hands of the few great money kings, this great wealth, collected together from all over the country and still the wealth of the people, is utilized one day to promote speculation and the next day to close out the victims caught, thus turning the wealth of the people at large into the contrivance that entraps, and then skins, nearly every American who looks upon a corporate share as a thing that was expected to appear to his property instinct."

* * *

The chances of the Socialists in the coming election of members to the Russian parliament were dealt a sweeping blow recently by the interpretation given by the senate to the new election law, which, at one stroke, disenfranchises thousands of the poorer classes. City employes, the operating personnel of the railroads and even the locomotive engineers, the most skilled and highest paid labor in Russia, are affected by the interpretation. Outside of factory workmen the ranks of the Socialist party are recruited chiefly from railroad men. This new interpretation is supplementary to the senate's ruling of Oct. 20, from which it was estimated that more than 500,000 persons who voted in the last election had been cut from the election lists. These two rulings together undo to a great extent the suffrage proclaimed by Count Witte in December of last year.

* * *

Hjalmar Branting, the leader of the Socialist party in Sweden, went to Christiania the other day to lecture before the students of the university. Since the breach between the two nations he is the first Swede invited to that institution in an official capacity and also the first to be received with enthusiasm in the Norwegian capital.

* * *

The Social Democrat party of Denmark has succeeded at the recent elections in seating four of its members in the upper house of parliament. The government lost six seats.

Comrades of the Cross

This column is especially for those, whether men, women or children, who are willing to do something or sacrifice something for Christian Socialism or THE CHRISTIAN SOCIALIST. Be a true Comrade of the Cross by helping Jesus bear His cross, as did Simon of Cyrene, and by helping us bear the heavy but glorious cross of making THE CHRISTIAN SOCIALIST a great success. It is so sadly, so greatly needed. Lend a hand.

* * *

Comrade Rufus W. Weeks, who has already done so much to make THE CHRISTIAN SOCIALIST a success, pledges fifty dollars per month to help push it during the next twelve months. Others who can are urged to help much or little, according to their ability. Remember the widow's mite. Do your best "according to your ability." We need a hundred thousand dollars.

* * *

Mrs. Ada Johnson, a Sunday school teacher of Delphi, Ind., writes her earnest desire to be of service to Christian Socialism. She has found that a light *under* a bushel can not be seen at all; that a light *in* a bushel can be seen but a few steps away, while a light *on* a bushed may be seen for a mile or more. God bless her, and help her to keep her light well trimmed and burning brightly always, and may she hold it high. She can not only speak the good words of Socialism in the name of Jesus, but she can doubtless obtain subscribers to this paper. And so can all who read these words.

* * *

Comrade Oscar F. Donaldson, one of the originators of THE CHRISTIAN SOCIALIST, has just finished paying his first subscription of $1,000 nearly two years before the last of it was due, and expects to continue helping this vital work. Comrade Donaldson is not a rich man. This money has had to be struggled and strained for, and his loyal, royal example should be followed by others who could do less without half the self-sacrifice he has endured. It is by such genuine devotion that great movements for the betterment of mankind are carried on.

* * *

We welcome Rev. J. O. Bentall as a Comrade of the Cross. He gives his life to this movement without any assurance of salary except as his work creates it. May God bless his work abundantly. Comrades, does not this inspire you to *give* and to *work* for THE CHRISTIAN SOCIALIST, that it may fill the land with light on the subject of Christian Socialism? Both work and give, if you can, but work anyway. Work is the truest giving, for it is giving of one's own self and life. Any one *can* get subscribers for THE CHRISTIAN SOCIALIST.

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Geo. H. Van Hise, of Canada, sends ten new subscriptions and promises to send more, and also to encourage other Canadian Comrades to work for THE CHRISTIAN SOCIALIST. He is the real thing.

* * *

Comrade William Scott, of Iowa, sends ten dollars and says: "Use it in the way most needed." He is one of the most active and self-sacrificing Comrades in his local.

* * *

Comrade George H. Stroebell has not only rendered able and extensive service to Christian Socialism by editing with great pains our "Items from Everywhere," but he has also helped us largely in a financial way, and given the notable article which made our Presbyterian Edition memorable. He has also helped the cause of Socialism in ways and places innumerable for many years. He is one of the most devoted, versatile and efficient Socialists in America. He is a true Comrade of the Cross.

* * *

Peter Major, of Kansas, sends in his subscription and says: "I do not profess to be a Christian. I am not a member of any church, but the Christianity preached by THE CHRISTIAN SOCIALIST is acceptable to me."

The Woman Who Can

Rev. William Rainy Bennett is making a fine reputation as a lecturer on the subject, "The Man Who Can," but the events of the last few weeks have revealed to us the Woman Who Can.

In connection with our move to Chicago it would be extremely unjust to omit mention of the tireless, efficient and heroic work of Mrs. Carr, who, owing to the absence of Mr. Carr in quest of money with which to help pay moving expenses and feed the flock, superintended the work of packing and moving the printing plant and household goods, having several printers, machinists, writers, packers, draymen, etc., under her direction, and having to attend to a thousand details of business connected with freights, correspondence and local affairs. Very few women in this country, or men, either, could have accomplished this so quickly, economically and efficiently. (It is rumored that when the Co-operative Commonwealth arrives she will become Superintendent of Railways or Steel Mills, or *both*—as one such job might not be enough to employ all her energies and skill!) However, she will have an easier time in the immediate future, we hope.

Watch the CHRISTIAN SOCIALIST grow! *And help make it grow.*

The Christian Socialist Fellowship

Rev. Lucien V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

The Fellowship Circle is enlarging. The first six months of its organization have been inspiring and profitable, and by the next annual meeting time we confidently expect yet greater things. It is bringing men and women of social power into co-operative effort to win the church of God for humanity. And every worker reports cheeringly.

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Comrade Ohannes Varshag, of Denver, makes a contribution and urges increased activity everywhere. He is deeply impressed with Comrade Wilson's work on the Pacific coast.

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We have received a number of letters from ministers desiring to enter our work exclusively, thinking we employ propagandists at our own expense. We have answered, urging them to continue their connection with the church and permeate it with the social message. No riper field for social propaganda may be found just now than many of the churches that are dead or dying under the old stereotyped preaching. The people are hungering for the social message, and we want men to give it to them. And ministers with the message are doing a work second only to the world-wide Socialistic propaganda.

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Comrade G. W. Hamilton, Globe, Ariz., is enrolled from the Salvation Army. He rejoices in the social vision, and writes a brave, true letter, enclosing a picture, which we wish might be reproduced.

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Comrade and Mrs. W. S. Deeds, Mayer, Ariz., were lately enrolled. The spirit of Mrs. Deeds is admirable. She is a loyal church and party worker, and asks if there is a Christian Socialist minister in reach of Mayer.

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Miss Laura Smith, of Warren, O., writes encouragingly: "To me the Socialist Movement is the way for all progress and future welfare, and THE CHRISTIAN SOCIALIST is filling just the need of such a work. The copies of that paper do not remain long unopened here, or the contents long unread. I hope to be able to do more in the cause as time goes on than is possible now; but it has my constant thought."

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Miss Henrietta Smith, of Utica, Ind., another beautiful soul in our Fellowship Circle, is doing a woman's work in the schools and churches among the lowly. Our next Fellowship Conference must seek to bring these Comrades in touch.

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Chas. Nelson Petteys, City Hall, Memphis, Tenn., writes for full information, wishing he might join the ranks as a regular worker. He has the loving spirit of fellowship, and may do much service to the cause in his vicinity.

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After a very active service under party auspices, Comrade Fred Strickland is doing equally important work now in the religious field. He may be reached at 2332 Pear Street, Anderson, Ind. We rejoice in the good word from him. He suggests the organization of "study groups" along interdenominational lines for the investigation of social problems. He truly remarks that much of the church machinery of the time "is all powder and no bullets—a talking society instead of an educational society." And he thinks we might transform all this in time. I have asked Comrade Ward to cover this idea in a special contribution to this column.

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Our beloved Comrade, Rev. W. D. Wattles, Winchester, Ind., writes: "I have organized my family into a quartette for evangelistic work along our line, and we are now holding meetings. We have just closed a meeting at Elwood, Ind., and go tomorrow to Balbec, Ind. From there we go to Staunton, and then to points near Evansville. We are dated up till Christmas, and hope to spend the holiday week at home. After the holidays we will either go back to the south end of the state or will go to Michigan. If we come south, we could hold some meetings in your vicinity. Our work is very successful so far, and great spiritual power is manifested in our meetings. I am now able to take the field with my family, and we will be actively engaged in the work from now on." Comrade Wattles may be reached at Winchester, Ind., by churches, lodges and societies desiring the services and meetings he and his family hold.

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A Catholic priest from Michigan lectured in Louisville against Socialism recently and praised the "divinely sanctioned" capitalist system. This stirred the religious press of Louisville to some caustic comment on the authority of the Catholic church to speak for God on ecomonic and social problems. And the conclusion was that if the American people wanted to adopt Socialism, it was their privilege so to do, the Catholic church to the contrary notwithstanding. Protestantism is yielding to the Christian Socialist propaganda.

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Comrade J. W. Wells, whose address is now Ashland, Oregon, writes that he is now on the road with a fine stereopticon outfit, which is sure to prove inspiring to his audiences, illustrating the spoken message. "I have done some propaganda work for Socialism, speaking upon all phases of the subject," he says, "but have found it impossible to depend on collections to support the work." He wants to get a tent and go south in winter and north in summer. Halls are too expensive and unsatisfactory for serial meetings, he says. Propagandists generally agree, he says, that collections only pay bare expenses. So Comrade Wells desires to hear from the Fellowship Comrades as to small monthly or yearly pledges to keep men in the field who will work for a small compensation, "this field worker to have a tent so he can pitch it anywhere and stay as long as he thinks best and then move on. It will be the duty of the field worker to secure pledges for another pledge circle to secure another field worker, and so on. The field worker to make reports monthly or quarterly of work done, to each one of the circle. Each circle to elect their own treasurer and secretary." A certain per cent of funds to be held as an emergency fund. Let any and all Comrades write to Comrade Wells, what they think of this plan. We have merely outlined it here.

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Rev. W. H. Ramsay, of Louisville, is planning to do some very effective Christian Socialist propaganda lecturing to the trades union organizations of the Falls Cities.

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The financial stress of all Socialist and Christian Socialist Comrades makes it practically impossible, in our opinion, to keep independent workers in the field. The fellowship propaganda, if we conceive of its mission, is "to permeate churches, demoninations, and other religious institutions with the social message of Jesus." And knowing the experience of some of the best Socialist ministers in the middle west, we are positively convinced that Comrade Carr's idea of keeping in touch with the church is the only practical line of operation to reach the people we are going after. We need a strong organization of ministers who are Socialists and Socialists who are ministers. These, working in touch with one another, can give the message the church is dying to hear and these churches will gladly give of its funds. You cannot get the mass of men and women to run after a stray message outside. The church is a social organization, theoretically, and, as Comrade Strickland said last June, we want to win the church once more for the working class; and when the working class gains control of the church, it will cease to do the bidding of the capitalists who now utilize it to their own advantage. We must be governed by conditions, more or less, and adapt ourselves to them if we survive at all. Else we will continue to speak to empty halls and waste precious time and energy. Let us resolve, to a man, to carry our message to and deliver it through the church whenever possible. And let us each one be a light at home, making himself or herself the local evangelist of his or her territory. So we can cover the country and become a united, active, enthusiastic, conquering, self-supporting Fellowship.

L. V. R.

The Revival at McKeesport

I desire to tell the readers of The Christian Socialist about the revival meetings conducted by Brother Carr, in the First Reformed Church of McKeesport, Pa. The meetings began on Sunday, November 11th, and Comrade Carr stayed with us till and including Tuesday evening, November 27th, preaching every evening and twice on Sunday.

The good that has come to our church by Brother Carr's sweet presence and his powerful sermons can never be estimated. We asked God and we asked Brother Carr for a genuine revival. In this we were not disappointed. A movement has been started and a work has been initiated that, in time, we believe, will tell beautifully for righteousness in the Kingdom of God on earth. The membership has been quickened, and they have learned to forgive and to love and to work as never before. The life that has been implanted is destined to grow and bring forth much fruit under the blessing of God. There is much watering and cultivating to be done, but God will give the increase.

We are thankful to God for the coming of Brother and Comrade Carr into our midst, and for his wonderfully helpful message. It is a message of vital Christianity, applied to both the individual and the social life. May God bless him and his message elsewhere, as he and it have been a blessing to us.

AARON NOLL, Pastor.

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From the McKeesport Daily News:

Rev. Mr. Carr is really one of the most remarkable men that ever appeared before a McKeesport audience, or before any audience for that matter. He has a real message to the churches and to the people outside of the churches. He is, indeed, a voice from God, from the Eternal. I do not say this from impulse, under momentary excitement, but I claim it is the calm conviction of my heart. Our church is not given to emotionalism, but to reason, intelligence and education. I say this because I want the people of McKeesport to know that there is in their midst now one who can show, with remarkable clearness and convincing power, the facts of religion to be true.—Aaron Noll.

Railroad Rates and National Control

Continued from page 3.

has been so largely recognized that vast subsidies of land have been granted them, and freedom of control has been given them almost without restriction. The result is, that while we fully recognize their vast service, we are confronted with a desperate situation. Speaking moderately and calmly, we must contemplate the fact that the railroads control the government. Our theory of freedom and non-interference kept us from adopting a strict method of railroad control at the critical moment, and the result is that the government is dominated by the railroads. This is what gives vigor and purpose to Mr. Roosevelt's demand that the national government shall control the railroads.

For more than thirty years there has been a demand for the national control of the railroads. About 1870 the farmers of the central western states were profoundly agitated by the situation produced by the control the railroads had over all methods of transportation, production, and government. They passed stringent laws. The national government took up the same problem, created an Interstate Commerce Commission in 1887, with powers to prevent discrimination and monopoly. This law was extended in 1903, in order to make it more effective. It may be justly said that these laws, and the work of the Commission, have failed of their objects, partly because of the delays and adverse decisions of the courts, and partly because the railroads have found means to prevent their effective operation.

Giving full credit to the railroads for the service they have rendered, ignoring in no degree the great prosperity of the nation, yet we have to contemplate a situation full of danger, in no small degree created by the railroads and what they represent. Many of the state governments, and in no small degree the national government, are under the control of the railroads. They have furthered the growth of great monopolies, and they have discriminated in behalf of those interests they have desired to promote. In this way the trusts have been enabled to flourish, and vast wealth has been accumulated in a few hands. This control has been secured by the giving of passes with a most lavish hand, by the buying of legislators when necessary, by the use of secret rebates, by wholesale methods of discrimination, and by the promotion of every kind of self-seeking known to business. The result is a demand that these evils shall come to an end, and that the railroads shall be managed in the interest of the nation. This demand has been urgently voiced by the President, and a more stringent law has been enacted. Contemplating the laws hitherto passed, and the limited results they have secured, it is difficult to believe the one now to be put in operation will accomplish what is anticipated of it. It is not positive enough. It does not contemplate such control as will be effective. The defects in it, as in its predecessors, are those of a wrong conception of what is required.

A careful study of the railroad question indicates that we are very slowly moving towards a larger and more definite conception of government. Hitherto our theory of government has been anarchistic, in the sense that we have thought any vigorous government an evil, and that the less of it we have the better. That theory has led to the lawlessness of our railroad management, and to those deep-rooted defects which in all directions characterize our actual management of the interests of the public. We have protected the individual, but we have ignored the public welfare; and we have done so because our theories have led us to assume that the public welfare is the same thing as the welfare of this or that individual. We are slowly and most reluctantly finding that the attempt to protect individual interests has led, not to the best advantage of the person, but to the growth of privilege and monopoly. The very evils we have sought to shun have had their most remarkable growth under the opportunities we have given them in our promotion of individual welfare.